



# GOD'S MISSIONARY STANDARD

Official Publication of God's Missionary Church, Inc.  
Penns Creek, Pa.

*"The Lord gave the word: great was the company of those that published it." Psalms 68:11.*

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## The Rapture of Love

*I know that my Redeemer lives,  
And ever prays for me:  
A token of His love He gives,  
A pledge of liberty.*

*I find Him lifting up my head,  
He brings salvation near:  
His presence makes me free indeed,  
And He will soon appear.*

*He wills that I should holy be!  
What can withstand His will?  
The counsel of His grace in me  
He surely shall fulfill.*

*Jesus, I hang upon Thy word;  
I steadfastly believe  
Thou wilt return, and claim me,  
Lord,  
And to Thyself receive.*

*Joyful in hope, my spirit soars  
To meet Thee from above,  
Thy goodness thankfully adores;  
And sure I taste Thy love.*

*Thy love I soon expect to find,  
In all its depth and height;  
To comprehend th' Eternal Mind,  
And grasp the Infinite.*

— Charles Wesley

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## Exposition Must Have Application

by A. W. Tozer

*Much that passes for New Testament Christianity is little more than objective truth sweetened with song and made palatable by religious entertainment.*

Charles G. Finney believed that Bible teaching without moral application could be worse than no teaching at all and could result in positive injury to the hearers. I used to feel that this might be an extreme position, but after years of observation I have come around to it, or to a view almost identical with it.

There is scarcely anything so dull and meaningless as Bible doctrine taught for its own sake. Truth divorced from life is not truth in its Biblical sense, but something else and something less. Theology is a set of facts concerning God, man and the word. These facts may be and often are set forth as values in themselves; and there lies the snare both for the teacher and for the hearer.

The Bible is among other things a book of revealed truth. That is, certain facts are revealed that could not be discovered by the most brilliant mind. These facts are of such a nature as to be past finding out. They were hidden behind a veil, and until certain men who spoke as they were moved by the Holy Ghost took away that veil no mortal man could know them. This lifting of the veil of unknowing from undiscoverable things we call divine revelation.

The Bible, however, is more than a volume of hitherto unknown facts about God, man and the universe. It is a book of exhortation based upon those facts. By far the greater portion of the book is devoted to an urgent effort to persuade people to alter their ways and bring their lives into harmony with the will of God as set forth in its pages.

No man is better for knowing that God in the beginning created the heaven and the earth. The devil knows that, and so did Ahab and Judas Iscariot. No man is better for knowing that God so loved the world of men that He gave His only-begotten Son to die for their redemption. In hell there are millions who know that. Theological truth is

useless until it is obeyed. The purpose behind all doctrine is to secure moral action.

What is generally overlooked is that truth as set forth in the Christian Scriptures is a moral thing; it is not addressed to the intellect only, but to the will also. It addresses itself to the total man, and its obligations cannot be discharged by grasping it mentally. Truth engages the citadel of the human heart and is not satisfied until it has conquered everything there. The will must come forth and surrender its sword. It must stand at attention to receive orders, and those orders it must joyfully obey. Short of this any knowledge of Christian truth is inadequate and unavailing.

Bible exposition without moral application raises no opposition. It is only when the hearer is made to understand that truth is in conflict with his heart that resistance sets in. As long as people can hear orthodox truth divorced from life they will attend and support churches and institutions without objection. The truth is a lovely song become sweet by long and tender association; and since it asks nothing but a few dollars and offers good music, pleasant friendships and a comfortable sense of well-being, it meets with no resistance from the faithful. Much that passes for New Testament Christianity is little more than objective truth sweetened with song and made palatable by religious entertainment.

Probably no other portion of the Scriptures can compare with the Pauline Epistles when it comes to making artificial saints. Peter warned that the unlearned and the unstable would wrest Paul's writings to their own destruction, and we have only to visit the average Bible conference and listen to a few lectures to know what he meant. The ominous thing is that the Pauline doctrines may be taught with complete faithfulness to the letter of the text without making the hearers one whit the better. The teacher may and often does so teach the truth as to leave the hearers without a sense of moral obligation.

One reason for the divorce between truth and life may be lack of the  
(Continued on Page 5)



# Observations on Holiness

by Dr. C. W. Butler

We observe, first, that whatever the moral quality expressed by the term "holiness," it is something which can be attributed only to responsible personalities possessed of moral capacity and a measure of freedom of choice which renders them responsible for what they are, and for that which they do. Mere things can be holy only in the sense of being dedicated by a responsible agent to a holy, sacred use. Persons may be holy in actual quality of character and in conduct of life. Free, responsible beings are capable of this quality of character.

We observe, secondly, that the great evangelical prophet, Isaiah, uses the phrase "the holy one of Israel" twenty-five or more times in his great prophetic work. He designated Jehovah God, the recognized Creator of the universe and the sovereign Ruler of the order of nature, "the holy one of Israel." He further discovers to us this same sovereign God as coming into covenant and redemptive relationship with His creature, man. Of one thing in this second observation we may be sure: whatever moral qualities and values we may discover in this superlative moral term, they all have their origin in, and are the direct output of, the Infinite God himself. God is the source. It is a glorious white balance between the love-sacrifices and the justice, which demands righteousness in the character of God. Its quality of mercy is balanced by truth. It is a quality of free personality capable of exercise in the deepest disapproval of wrong, and in the highest pleasure and approval of that which is right.

We may observe, thirdly, that since God is its source, it must, in nature, be like God's own holiness. Whether filling the Infinite himself, who is possessed of limitless capacity, or one of His moral creatures whose capacity as to quantity is limited, it must be

the same in its nature. Creatures whose capacity as to quantity may be limited, are nevertheless capable of the moral quality of this likeness of God and of being harmonized with His own nature; yea, in the redemptive plan we may even be "filled with all the fulness of God."

We may observe, fourthly, that holiness in God, in angels, or in men, denotes the absence of sin and the condition of unmixed good. In quality, it is pure. In its nature as an active force, it resists all that is evil and embraces and unites with all that is good. It naturally imparts its own quality to all that it does not oppose and destroy. On the basis of this truth, our humanity may be permeated by this moral force until we will form habits of thinking, of holy doing, and of sustained holy activities. Do not conclude that we therefore end probation or move out of reach of being tempted and tried. Let us rather recognize that in the face of these facts, which are incident to probation, we may so form habits of holy reaction and resistance as to be able to walk worthy of God in obedience and victory all the days of our lives. This gracious objective harmonized perfectly with the revelation of truth contained in the Abrahamic covenant: "The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life" (St. Luke 1:73-75).

Observation five. The nature of true holiness involves the highest possible level of fellowship between moral beings. While holiness is the highest standard of separation, when possessed, it seeks its own level for fellowship. It is deeply social in its nature. The original, underived, eternal holiness of God gave birth to the whole realm of divine activity in creation, in both nature and grace.

God's motive or reason in all His works is ultimately to share His own infinite felicity and glory with others. His glory consists of the balance and perfect harmony of His moral perfections. He is absolutely perfect in all that He is and in all that He does. Christian holiness brings us to the level of this fellowship forever.

God in His perfect foreknowledge and wisdom saw that the only way He could ever inhabit a sinless universe with beings on this level of fellowship, would be to create this present order, and endow man, His new moral creature, with the capacity to share His holiness, but (also) with the capacity for the opposite, and then empty Himself in supreme, unspeakable sacrifice to win man to Christian Holiness, at the point of man's being won to a supreme moral choice in the obtainment of the restored image and likeness of Himself, provided for man in the realm of divine grace.

God created the present order, including man, his new moral creature, in His own image and likeness, as an expression of His own perfections, but holiness as the first Adam possessed it involved the will of God. Christian holiness is different in this, that it involves two wills: the will of God, in the provision of grace, and the will of man, won to the highest moral choice of which he is capable. Created holiness characterized the first Adam, but he had nothing to say about it. A person who is made holy in the provision of grace has everything to say about it. He chooses it against every other consideration and value.

When the Christian race is finished and the crown of life is won, those who enter His eternal glory will possess characters of the highest possible value, prepared to co-operate and associate with God forever on the level of final holiness. Glory to our holy God! This experience is immediately available to all true believers, for it is received by faith; and as Mr. Wesley wisely counseled all believers: "If by faith, then why not NOW?"

Dear reader, make it NOW for yourself. In utter self-yielding, step out on the promise, and wait in faith until the gracious work is done. When you do truly receive it by faith, it is yours, and God will add the witness of the Holy Spirit thereto.

—From "A Holiness Manifesto."



## THE MINIRAGE

The prefix *mini* seems well on the way to becoming a permanent fixture in our language. It has already made the dictionary in the forms of *minibus* and *minicar*.

Many of us have been deeply troubled about the miniskirt, which to say the least results in *minimodesty* as far as attire is concerned. We have hoped that it would have only a *minilife* on the fashion scene. Whether it does or not, Christian women and girls will need to be careful that they do not follow the *minifashion* into *mini* (or *maxi*) compromise.

But the *minirage* has invaded other areas of moral, religious, and spiritual life.

Some are seeking to replace traditional forms of Christian worship with what may turn out to be just a *minichurch*. Perhaps that is the most *minisaints* can do, but most of us want a communion of the Spirit with more than *minipower*.

Many midweek services seem characterized now by *miniprayer*. Where *praying through* used to be the purpose, people now appear to be just *through praying*.

Some seem to have settled for *miniliving*. They are satisfied with a *miniconversion*, or a *minisanctification*, which results in *miniwit-*

nessing and *miniserving*.

There is a lot of *minitheology* around, also. It comes from the phenomenon Paul predicted when he said that in the last days men with "itching ears" would "heap to themselves teachers" who would scratch them where they itch instead of where they ought to be scratched.

Russell Hitt, distinguished editor of *Eternity* magazine, and whose thought started these *minicogitations*, has commented that "more and more, the secular mood is tragically transforming Christians into *min-Christians*. The fruit of the Spirit seems to be *minilove*, *minijoy*, and *minipeace*, because in small doses spirituality is acceptable, especially when we are allowed to make our own definitions. Today Christians make *minisacrifices* which don't hurt too much and exercise *minifaith* which doesn't necessitate their going out on a limb."

So the *minirage* goes on. Where it will end, who knows?

But perhaps these are enough *minithoughts* to make a *minieditorial*. After all, it was none other than John Wesley who said, "Sour godliness is the devil's religion!"

— W. T. Purkiser, in  
Herald of Holiness

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"Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."  
— 2 Tim. 2:15.

No, we are not going to attempt to make Greeks of Englishmen, nor compel our readers to learn the Greek tongue. A few facts, however, may help to orient some of us into a larger appreciation of this wonderful language, and relieve the sense of strangeness when we speak of it. In the word "theology," the compounds are the Greek word *Theos*, which means God, and *logos* which is "word" and compounded, means the word about, or science of God.

Christology is compounded of the Greek word *Christos*, which means Christ, and *logos*, meaning words about Christ.

Anthropology is compounded of the Greek word *anthropos* and *logos*, and means words about man.

Psychology is compounded of the Greek word, *Pseuchos*, and *logos*, which means the words about the soul.

All words ending in *ology*, are Greek compounds, and every one of us uses them freely.

By William S. Deal

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Bishop Asbury, in his "Journal," said, "I am divinely impressed with a charge to preach sanctification in every sermon." And yet on his dying bed he said, "I have endeavored to preach faithfully; but if I had my life to live over again, I would preach it more persistently."

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# The Folly of Evil Speaking

by William S. Deal

Oh, the terrible damage which has been done to God's work and every good cause by evil speaking on the part of professing Christians. Jesus' very caustic words about the judgment of our words should make us think twice before uttering words about another which may hurt him and the Christian cause. He said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 36, 37). Many never stop to investigate what they think to be true.

Are you sure that the little story you are about to tell will glorify God in the highest and bring more peace on earth among men? Is there any good reason why you should tell it? Will it improve anything? Will it likely hurt someone or damage his reputation for good? Can you honestly say you are motivated only by God's glory in relating it? Would you want someone else to relate a similar matter about you? Will your conscience be at ease after you have done this?

"But it is the truth!" That is not the question. Often it is better to keep silent than to tell some truths. Suppose you know that a certain young woman, happily married now and living in a far-distant community, was an unwed mother in her teens. How much glory will God get from your whispering around in that community the truth of what happened in her girlhood? In many other things, how much harm can possibly be done by evil speaking, when you know far

more good can be done by keeping silent?

Furthermore, often it is not the truth at all that comes out in evil speaking, but someone's opinion or false conclusion. Money, for example, was raised by the church for a certain item, but there was necessary delay in obtaining the item. "Where is the money we raised?" asked a sister. "I suppose Brother Pastor pocketed it," another replied. Restless, the sister asked the pastor. The pastor then asked the treasurer who reported that it had been in the treasury all the time. But that rumor could well have hurt the pastor—a totally innocent man.

The way a thing is said, the facial expressions and vocal tones, even, can put an entirely different construction on a matter than what is the truth. People seldom investigate what they hear, but act upon the impression of what they thought they heard. They often repeat for truth what they heard as a rumor, all to the damage of God's cause and other's lives. "Where there is no talebearer, the strife ceaseth," the proverb truly says.

Among the seven things which God hates are "a false witness," and "he that soweth discord among brethren" (Prov. 6:19).

A man of God gave a share of his life to save a Christian institution. Then evil whisperings, without worthy foundation, drove him from his work and into an untimely grave, crushed. Later, he was memorialized where he was crucified. But did the memorial atone for the heartbreak and damage the evil speaking had brought?

Everyone makes mistakes; and it is possible to magnify almost any social blunder or breach of ethics, where no evil was done or intended, into a flaming fire that may all but devour one's good name. Oh, "talker," ask yourself, "Would I want someone to repeat about me what I am about to say about him?" Ask your soul whether you will not bring down the wrath of God upon you for evil speaking in repeating malicious gossip, which cannot possibly do any good, but rather genders harm.

Failure to control the tongue is the certain lack of true religion (James 1: 27).

What terrible judgment awaits scandal-mongers and religious gossips whose tongues have damaged

God's work and His children to no end. Many tears and untold heartaches have been needlessly brought upon innocent persons by such evil talk. Save yourself, my friend, from being among those people whom God will surely punish if they do not repent of their evil speaking!

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## EXPOSITION ..... (Continued from Page 2)

Spirit's illumination. Another surely is the teacher's unwillingness to get himself into trouble. Any man with fair pulpit gifts can get on with the average congregation if he just "feeds" them and lets them alone. Give them plenty of objective truth and never hint that they are wrong and should be set right, and they will be content.

On the other hand, the man who preaches truth and applies it to the lives of his hearers will feel the nails and the thorns. He will lead a hard life, but a glorious one. May God raise up many such prophets. The church needs them badly.



## THINGS TO REMEMBER— Things to Forget

- Forget each kindness that you do  
As soon as you have done it.
- Forget the praise that falls on you  
The moment you have won it.
- Forget the slander that you hear  
Before you can repeat it.
- Forget each spite, each slight, each  
sneer  
Whenever you may meet it.
- Remember every promise made  
And keep it to the letter.
- Remember those who lend you aid  
And be a grateful debtor.
- Remember all the happiness  
That comes your way in living.
- Forget each worry and distress;  
Be hopeful and forgiving.

— Author Unknown.





## *"Such As Sit In Darkness and in the Shadow of Death"*

The little girl who was holding my hand, always seemed so starved for affection. It didn't matter where we were, or what I was doing, if she could get near me, she snuggled close and clutched at my hand or my dress. I wondered about her—she never said much, just looked at me with earnest, almost frightened eyes.

On this particular day, another girl and I were starting off to visit a sick man. I met little Marinnet near our gate. It seemed this was an opportunity to give my little friend some personal attention, since I would be walking right by her house. So I asked her to join us.

As we walked by a certain house where I knew plans were being made to start a small business, I nonchalantly asked the older girl with me how the business was progressing. To my surprise, it was little Marinnet who answered and her words stung my heart. She said, "My aunt has not killed enough children yet." On! I thought, surely I must have misunderstood the child's Creole language, or perhaps she had misunderstood mine. I looked at Vesta, puzzled, waiting for an explanation.

Vesta explained that the owner of

the small business is Marinnet's aunt. The aunt is a devil-worshipper who asked the devil to bless her new endeavor. The wicked one promised he would—but for a price. The woman must sacrifice six children first. Vesta asked Marinnet, "How many has your aunt already sacrificed?" "Three" was the response.

Vesta also told me that the aunt now has a curse on Marinnet's little sister. I knew the child had been sick quite awhile and did not seem to be responding to our medicines. My heart began to cry within me. I was now beginning to understand the clinging of Marinnet's little fingers to mine and the frightened look in her eyes.

As we walked I tried to talk to her, "Marinnet, you know that Jesus is stronger than the devil. We are going to pray especially for you, and the devil cannot hurt you or your sister because Jesus will protect you." I gave her a little dress to replace the dirty ragged one which she always wore, and we left her at her house and continued on our way.

On our way back down the road, she was standing by her gate to show us the dress. When we were leaving she said, "I am going to stay with you."

Since then, her sister has improved, but at present, the youngest of the family, another girl is gravely ill. We are praying God will spare her life as a testimony of His power over Satan.

Yes, there are still today many who "sit in darkness and in the shadow of death, being bound in affliction and iron. . . ." Not only a darkness in their minds because of ignorance and illiteracy, but a darkness in their hearts because of sin and very real evil forces.

That Scripture in Psalms 107 goes on to say, ". . . then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death and broke their bands in sunder." Oh, how He wants to do it! He is not willing that any should perish. But only as we pray and fast and teach and plead with the glorious light of His Word be able to break through.

Please join us in prayer for Marinnet and her little sisters—Anies and Merjilia—and many others who are sitting in darkness and the shadow of death.

In His Name,  
Bonnie Williams

## *A Passion For Souls*

*Give me a passion for souls, dear Lord,  
A passion to save the lost;  
Oh, that Thy love were by all adored,  
And welcomed at any cost!*

*Though there are dangers untold, and stern,  
Confronting me in the way;  
Willingly still would I go, nor turn,  
But trust Thee for grace each day.*

*How shall this passion for soul be mine?  
Lord, make Thou the answer clear!  
Help me to throw out the old Lifeline  
To those who are struggling near.*

*Jesus, I long — I long to be winning  
Men who are lost and constantly sinning.  
Oh, may this hour be one of beginning  
The story of pardon to tell—*

— Author Unknown.



# For The BOYS and GIRLS

by Mrs. Ruth S. Hoen

## Valentine Special

Chalk dust was heavy in the air as our fifth grade math class erased the blackboard and took our seats. Tall Mr. Prince was shoveling coal into the potbellied stove so the fire would keep through the cold Indiana night. Back at his desk he said briskly, "Put your books away." The shuffling of books was quickly followed by unusual silence as we leaned elbows on our desks awaiting the promised announcement. I nervously twisted my pigtails.

"Valentine's Day comes next month," our teacher said sitting down on his flattop desk. "Apparently your generous valentine exchanging has become a financial burden in some homes. When St. Valentine started giving appreciation notes he had no such intention so let's do something different this year." He hesitated, waiting for our reaction.

On the little kids' side someone wailed. Several girls near me looked bewildered. I tried not to change expression; sometimes Mr. Price's ideas were keen even if he was a man.

His long fingers closed the sliding lid on the chalk box, and he continued, "I'll supply some red construction paper and white lace. You may draw pictures or use cutouts. Each of you may make one valentine. We may find among us some first-rate artists. At least this plan will require some thinking to decide whom to honor with your handwork on February 14th."

We were so silent that Mr. Price added, "Unfortunately, St. Valentine's nice custom has been corrupted. Too often valentines express frothy romance—or, on the other hand, hurtful sarcasm."

As we children trooped homeward the air was filled with valentine chatter. I told Laurie my valentine would probably be for her. "But, Annie," she protested, "Mother could feel left out. Daddy is awfully nice too. Baby Lewis is too young to need a valentine, but you could make one for Mother, and I, for Daddy. Mother would hang them

on the wall—maybe one on each side of President Coolidge's picture."

That evening Mother reminded Laurie how a neighbor had helped her prepare for her eighth-grade history tests, and Laurie decided to give her valentine to this kind lady. Suddenly I knew what would be the purpose of my valentine. My solution dated back to summer when Aunt Katie invited me to visit her one full week. This had promised to be a wonderful adventure.

It had been fun packing Mother's old brown suitcase with my school clothing, my Bible, my stationery, and our paper dolls in case I'd need to entertain Cousins Judy and Sally. For the most part I expected to help Auntie. A girl almost ten can do many things. Dressed in my Sunday's best, a homemade shepherd's check, I had waited for jolly Aunt Katie to arrive in her big Studebaker sedan.

But from the very first, things went differently from what I anticipated. Chic Aunt Katie brought a friend with her. Though it was still summer, each wore a black velvet hat with bright fluffy feather. Whizzing down the highway in the back seat seemed rather lonely. Worse yet the conversation under the plumage disturbed me.

"Sometimes I despair ever learning to handle my husband," Auntie lamented. "How do you handle your man when he wants to be waited on hand and foot?"

"Well, I'm truly glad to wait on him," the friend answered. "Underfoot, he's not out chasing other women."

Both of them laughed, but further words revealed they were not joking and Auntie was not certain she even wanted to keep Uncle Ben. Though occasionally couples did divorce, I had never before known women to so discuss their husbands. Even when Mother disagreed with Father, she did not speak as though he were a cull in her chicken flock.

Upon arrival at Auntie's mansion, there was much to enjoy—my carpeted guest room, the open winding stairs, glass doors, overstuffed divans, sparkling fireplaces, and more books of fairy tales than I could read. There were push-button lights and plumbing that swooshed. The food was served by Elsie in a dining room and was different. Mr. Price would have called it "exotic." At home we ate what the farm produced—not pineapple-glazed ham, artichokes, olives, bananas, and coconut cake. With Auntie's modern conveniences and Elsie for hired girl, life rolled on rubber tires. Yet something was sadly lacking!

Nobody ever called for prayers—except that at the table Auntie asked me to say grace. When church bells climbed all over town, only Judy and Sally went to Sunday School and, of course, I tagged along. At the big steepled church I might have become lost except for the welcome committee which showed me where to find my age group, but nobody shook my hand. After class I stayed for worship and listened to the minister read his sermon as though it were an English lesson.

A general lack of trust prevailed Auntie's house—Auntie saying to Uncle Ben, "Where were you?" and "Who were you with?" and his objecting because a handsome man came to chat with Auntie. Elsie told me, "I never eat the chocolates my boy friend brings; how do I know they aren't drugged?"

Then one hot day Auntie said, "Annie, it's time to put on bathing suits." She gave Judy and Sally theirs and tossed me one.

Standing before a mirror, I objected, "This shows my legs! Even where I'm covered, it fits too close. Mother says we should be modest."

"Fiddlesticks! We've all got legs and a tummy." Auntie had a convincing manner and I was in the habit of obeying my elders. Later I prayed for the Lord to forgive me: I would never again shamefully disrobe.

I was so unprepared for this different kind of life that it was the Lord's mercy I wasn't killed. Early in my visit, Auntie said, "If your dish-

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# Words Are Chariots

by Geo. D. Watson

There is an indescribable quality about words, even when they are printed, but more so when they are spoken. Words are chariots in which the quality of a person will possess and accompany his words with absolute precision. If the spirit of a man is superficial, or narrow, or time-serving, or selfish, or trifling, these qualities will pervade his words, in spite of all the seriousness or sanctity he may try to put into them, whether they are written or spoken. If the heart is large and filled with the broad, tender love of Jesus, and compassion for others, then the simplest expressions, which may seem commonplace, will be freighted with these qualities. All words are loaded with the quality of the soul out of which they proceed. It is eternally impossible for God to utter one word that is not loaded with divinity; on the other hand, it is impossible for the devil to utter one word which does not, in some way, contain a lie. Words are like eyes. Some eyes are inquisitive; others are pleading; others are brave; others are mild and tender, and still others are low and mean. There is an invisible stream of soul-quality that flows out from people's eyes, and there is no way in the world to change the quality of that stream except by changing the eye, and the only way to change the eye is to change the immortal spirit that looks out through the eye.

This same thing is true of words. Our words are the eyeballs of the heart, in which others see the quality of our minds. The apostle speaks of "our words being seasoned with salt;" and Jesus tells us that we must "have salt in ourselves." In one sense, salt is sweeter than sugar and far more essential to the chemistry of our blood. Hence, salt is a type of the indwelling Christ in us. It is when we are salted through and through with the blessed Holy Ghost that our words will be seasoned with the real Christ-life. Our words cannot be loaded with the Holy Spirit after they leave our lips. If God is in them, they must proceed out of a Holy Spirit element in us. The drops of blood or the tears that you may shed all con-

tain salt, but that salt is in the stomach and the heart before it is in the blooddrops or the teardrops. In like manner, if our words have a savor of life and power in them, they must get that quality from the inner depths of our spirit before they drop from our lips or our pens. Jesus teaches that our words reveal our heart-character, and says: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." If we speak or write in the Holy Spirit, our words will be loaded with light. There will be a transparency and straightforward simplicity in them like unto clear glass. They will not be spoken for ostentation, or for sound, or in guile, or with double meaning. All such words are opaque.

Many a sermon is so preached, and many a religious book so written, that instead of revealing the truth to the simplest understanding, it obscures it. The only use of words is to make the thought easily and perfectly intelligible, and when the Holy Spirit inspires them, they are like balls of clear glass, in which the very core of the thought can be seen and comprehended. Another peculiarity about words loaded with the Spirit is an inexpressible warmth and magnetism in them. They seem to quiver with a heavenly electricity; they vitalize the mind; they penetrate the understanding; there is a love-quality in them, like the pungent, penetrating heat of sweet spices and aromatic oils. A piece of cedarwood or sandalwood will give forth a sweet, pungent odor for hundreds of years, just so there is a hot, burning flavor in the words which have come from minds aflame with divine love. It often happens that persons devoid of the interior flame of the Holy Ghost try to put a pathos or an unction into their prayers or sermons or conversation, but in spite of all their efforts, their words are insipid, milk and water, chilly and powerless, because they have not come from an interior furnace. It is only a painted fire which dazzles the eye and freezes the hearer. The Holy Spirit alone can put into our words that burning, warming sensation which kindles other souls

into fervor. Only notice, when some person speaks in a religious meeting under the melting, burning love of Jesus, how their words strike the mind like a warm soul wind in early spring; notice how the congregation listens to catch every word; how the fiery stream of speech will evoke a pleasant smile, or a flowing tear, or awaken conviction or a sense of joy. Every mind in the congregation which loves the truth will be wide awake; there is a warmth in the expression of the people's eyes; if you could see into their intellects, it would resemble a flower garden blossoming into bright and glowing thoughts, and their affections melted into sweetness. Those burning words are being shot like red-hot bullets from a divine magazine of a fire-baptized heart. In comparison with such words, all human eloquence is like cold moonbeams on a frozen sea.

If we want our prayers, or sermons, or testimonies, or written words, to abide in everlasting fruitfulness, they must be in the order of Divine will and under the impulse of the Holy Spirit. Some persons, of set purpose, try to speak wise and appropriate and powerful words. But all such is a failure. You can't speak loaded words by trying to, or for the occasion; it is only by having the very fountains of our being so melted and filled and united with the Holy Spirit that, without any premeditation or set purpose, every stray shot and our ordinary conversation will be just as full of holy gravity and fiery truth as our prayers and sermons. The power must be generic and continually flowing through us from the indwelling Christ. **A trifling preacher during the week cannot speak fiery and weighty words on Sunday.** Let us in secret prayer bathe ourselves so long in the bright and warm presence of Jesus that when we go forth we shall unconsciously carry in our manners and words that inimitable quality of life and durability which can come alone from the Eternal One.

If in the past our words have been lacking in the divine aroma of grace, let us go to the fountain and by persevering prayer get in such abiding relation with the real source of all holiness as to make our very words conductors of heavenly electricity. Our infinite, loving God will gladly utilize all little humble ones on this earth as a channel of holy fire if they will utterly yield themselves up to His will and the current of the Holy Spirit.





## The Field is the World

Matt. 13: 38

In Matt. Chapter 13, our Lord is giving us the parable of the Kingdom of heaven. He likens it unto a sower that went into a field to sow seeds. Jesus then tells us what happens to the seed that was sown. Some fell on stony places, other among thorns, but some on good ground. Then in full explanation he states in verse 13, **THE FIELD IS THE WORLD.** From this parable we can see many interesting truths. First not all seed sown will produce a harvest. There are conditions which alter and hinder the word of God. Yet regardless of these conditions we must be faithful in sowing the seed. The seed, which is the word of God, must be spread through out all the World (field). This we are told is to be a witness against them at the last judgment. Now since we are witnesses we are to witness by sowing the word of God. So many times our testimonies are far from scriptural and this should not be.

Not only do we see the need of sowing, the hindrances to sowing, but the area of sowing. This is where home missions come in. We are to be just as faithful to our next door neighbor as to those across the sea. We must have a vision of the lost of our own family as well as those we have

never seen. We also must have a concern, burden for the lost of other lands as we do for our own. The truth is we can not have a vision for the lost without having a burden for both home and foreign missions. They cannot be separated in any way. The foreign missionary minded church is blessed at home. The Home missionary minded church is blessed to carry on a greater foreign program.

The sower was not responsible for what happened to the seed, only in getting it out. We must be faithful to the lost if they receive or reject us. We cannot stop having camps, revivals, etc. because many do not come in anymore. A church without a revival program is a dead church. Evangelism and home missions work hand in hand with each other.

We in God's Missionary Church must get to the place where we see the need of scriptural holiness beyond the areas we are now in. We just can not stay in Pennsylvania or Florida but go to the world about us. There are many places there is not a conservative church to attend. Many hungry hearts still long for the truth. Our message must be not our ideas and promotions but the true seed which is the Word of God. This, well watered with prayer will still produce

believers and churches. We dare not compromise but we cannot isolate either.

The Home Missionary program must begin at the "grass roots" that we hear so much about politically these days. Cottage prayer meetings, Bible studies, tent meetings, tract passing, anything that will spread the word of the Lord. Rest home, prisons, hospitals all are great home missionary fields. Each church must have a visitation program, home missionary rallies, home missionary offerings. This is all part of filling the field with the Word of God. The aged must not be over looked, our youth are a great army to be spiritually fed. The Christian school, the church paper, the camp meetings, youth rallies all be backed by the churches.

Home Missions is a field that has no boundaries or limits. We must get to work. We must move; the time is short. We have the field which is the world. We have the seed which is the word of God, we need the sowers. Let us all push the cause of Home Missions in prayer, giving, and working.

### VALENTINE SPECIAL ..... (Continued from Page 7)

water gets cold, just hold this pilot button down and turn this little handle to bring the gas." Remembering how we labored on the farm chopping and carrying wood to kindle a fire I gratefully held the button down and turned the handle. Immediately there was a stale odor, yet the flame was invisible—another mystery of town life, I supposed.

After a while Aunt Katie burst into the kitchen greatly alarmed. "Annie, turn off the gas!" she cried and promptly did it herself. "You'll be sick!" she worried, rushing me outside where Elsie was hanging up the wash. She herself tarried only long enough to throw open some windows, hoping aloud that the house wouldn't blow up. Outside I was enlightened as to what gas is and taught to respect it.

As town ways were marvelous to me, so my ways made conversation for my relatives. Judy said, "County people don't know how to dress," and Uncle Ben thought my belief in the Bible "most quaint." Joyrides and treats at the ice-cream parlor did not bring our minds together and my heart yearned for home.

Mending Uncle's black silk hose, I

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# Religion In The News

## TEMPERANCE UNION CALLS FOR RETURN OF 18th AMENDMENT

EVANSTON, Ill. (EP)—Mrs. Herman Stanley, president of the National Woman's Christian Temperance Union, today called upon the national union's officers "to give active leadership toward legislation, state by state and nationally, for a return of the 18th amendment and a return to sobriety and home protection." Mrs. Stanley made the comments at a temperance officers and directors meeting in its headquarters here.

"In many ways," Mrs. Stanley said, "the havoc which has come upon the nation because of the alcoholic beverage traffic since the repeal of the 18th Amendment, which was passed 46 years ago (Dec. 6) has now even reached down to children as young as 10 and 12 years of age. It is time to take drastic action toward stamping out the plague which is enfolding Americans."

## RESPONSE TO SHEEN DEATH IS WARM AND WIDESPREAD

NEW YORK (EP)—Evangelist Billy Graham said the late Archbishop Fulton J. Sheen "broke down many walls of prejudice between Catholics and Protestants" during a long colorful career of writing and preaching in the pulpit and on radio and television.

Reaction to the passing of the popular Roman Catholic preacher, who died here Dec. 9 at the age of 84, was warm and widespread, as preparations were completed to bury Archbishop Sheen in the crypt beneath the high altar of St. Patrick's Cathedral. "I counted it a privilege to have known him as a friend for over 35 years," said Mr. Graham. "I mourn his death and look forward to our reunion in Heaven."

The Rev. Theodore Hesburgh, president of the University of Notre Dame, called the late Archbishop "an unusual and unique person — and a good guy." Comedian Milton Berle, whose TV show during the 1950s lost a rating battle to Bishop Sheen's Emmy-award winning series, said in Las Vegas: "It's a sad sight for me. He was a dear, dear, close friend who I

adored." Bishop Sheen's popular television series, "Life Is Worth Living" attracted a weekly audience of close to 30 million at its peak.

At St. Patrick's Cathedral, where thousands viewed his body, Cardinal Terence Cooke of the Archdiocese of New York, said "few people in history have been able to speak to as many of our brothers and sisters in the human family about God's love and God's call to salvation."

## SURVEY SHOWS 2 IN 3 DONATE TO CHURCHES

PRINCETON, N.J. (EP)—Some two-thirds (69 percent) of American families and single adults contributed to religious organizations in 1978, each giving an average \$239, according to a new Gallup Poll survey.

The study was conducted by Gallup for the Coalition of National Voluntary Organizations (CONVO), which includes religious agencies. The poll was conducted on a sample of 1,392 adults.

Supporting the findings of other studies on American giving, the Gallup/CONVO poll showed that religion receives the largest share of the charitable dollar. The new poll showed that the largest number of families donated to religious organizations (69 percent) and health organizations other than hospitals and clinics (66 percent). But religion received a much larger average donation (\$239) than health (\$38).

## OVERSEAS GROWTH HIGHLIGHTS YEAR FOR NAZARENES

KANSAS CITY, Mo. (EP)—The International Church of the Nazarene completed its 18th quadrennium with a membership of 661,114, according to information received from General Secretary Dr. B. Edgar Johnson.

The largest gains were made by churches and missions outside the United States, which now represents one-third of the denomination's total membership. While the Church in the United States made a 6.5% gain in the four-year period 1975-1979, the churches in Canada were posting a 10.8% gain; Central and South America gained 27.4%, and mission churches,



65%. During the 70's the Church's membership has increased by 189,268, while the Sunday School average attendance gained 105,837. Nazarenes around the world raised for all purposes a total of \$220,524,788, or a gain of 11%. The per capita giving for the year was \$384.42.

## VALENTINE SPECIAL .....

(Continued from Page 9)

thought with nostalgia of Father's brown work socks and Baby Lewie's white stockings. The rustic pergola where the cousins played on the back lawn held less charm than our stockyard with the gentle Jerseys, each licking her moist nose and mooing softly. My homesickness finally found relief in the writing of a poem —

Tomorrow! Tomorrow! How glad I  
shall to be arrive at home, the place  
for me!

Tomorrow! Tomorrow! My heart can't  
wait

To see dear Father come in at the  
gate...

Tomorrow! Tomorrow! Oh, welcome  
the day  
When baby and sisters shall happily  
play...

Tomorrow! Tomorrow! My Mother is  
there;  
She hallows our home by her voice in  
prayer.

But the homesickness did not really  
end until Aunt Katie took me home.

(Continued on Page 11)

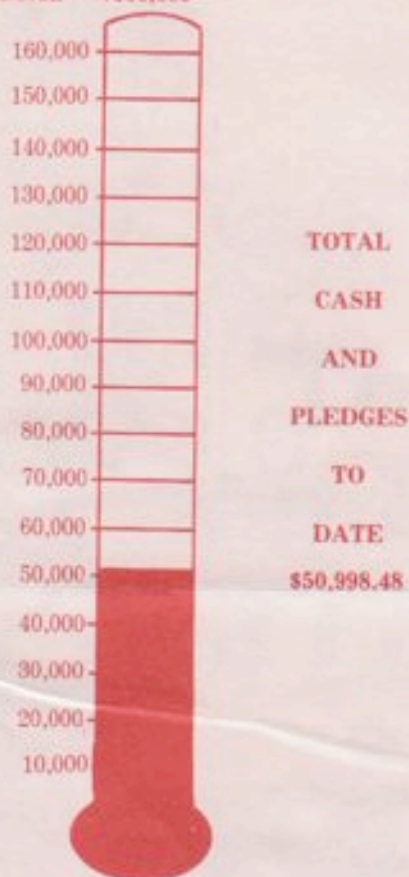




## School News, Penn View

From the desk of Rev. Kenneth E. Walter --  
President

GOAL — \$300,000



*"My little children, let us not love in word, neither in tongue; but in deed and in truth."*

It is with gratitude and praise to God that we report a substantial rise in the financial thermometer again this month. It is amazing what the faithful few are doing and it makes one wonder what would happen if everyone would get involved. We have actually heard from less than 10% of our mailing list in response to our Thanksgiving and Christmas appeal letters and our monthly appeal in this paper. Most of those responding are not wealthy people but dedicated children of God whom I believe are virtually willing to lay down their life for Penn View.

One faithful supporter writes, "I have been on a set income for some years now. The amount I receive for a month is well under \$100.00. I am unable to go to church much any more. I don't have electricity for a radio or refrigerator or even lights here where I live. Thank God for being able to have one battery light in the kitchen." In spite of these circumstances this dear soul enclosed a check of \$45.00.

After reading this letter and studying I John 3:16-18, one cannot help but ask: "where are the rest of God's soldiers?" Please pray about this challenge and fill out the certificate below. Whether you can give ten dollars or a thousand dollars let us hear from you today. We need to know that you are standing behind us. Together we shall wipe out this indebtedness.

*I John 3:16-18— "Hereby perceive we the love of God, because He laid down His life for us and we ought to lay down our lives for the brethren."*

*"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?"*

### GIDEON'S BAND CERTIFICATE

Dear Brother Walter:

I enlist in "Gideon's Band" and pledge my allegiance to God on behalf of Penn View Bible Institute to pray daily and contribute as God makes it possible. I understand that everything I invest in the "Gideon's Fund" will be used for debt retirement.

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount of Pledge \_\_\_\_\_ Amount Enclosed \_\_\_\_\_

## Notes Of Praise!

The Lord has promised that before you call I will answer. We have experienced that in receiving a gift from an anonymous donor. A beautiful low-mileage Dodge Royal Monaco Station Wagon. Our 1974 Chevy Wagon was getting quite worn but we really hadn't began to pray about replacing it. How good the Lord has been to give us this bonus blessing.

## A Special Offer

I have often tried to think of something I could offer as an incentive to inspire people to contribute to Penn View. Sometime ago the Lord directed a dear brother, who wishes to remain anonymous, to donate some genuine "Sterling Silver" to Penn View to help us raise money to pay our bills. It has been appraised and some cash offers have been made by commercial buyers but I feel impressed of the Lord to dispose of it in a different manner.

For a donation of \$10,000.00 to Penn View I will give you this beautiful 4 piece "Sterling Silver" tea set. The set includes a 5 1/2 Half Pints tea pot, a cream pitcher and sugar bowl and a 6 1/2 Half Pints coffee pot. I am told it is a King Edwards design and dates back to the turn of the century.

The Lord has also provided a unique "Sterling Silver" Cream and Sugar set with a little "Sterling Silver" tong to serve cube sugar. This is not as old nor as ornate as the tea set but it is a lovely gift which I am offering for a donation of \$1,000.00 to Penn View.

These offers can never be duplicated so you better contact me today if you are interested. For more details call 717-837-1855. Please Note — These offers are not good toward existing pledges to Penn View. Your contribution is fully tax-deductible with the IRS.

### VALENTINE SPECIAL .....

(Continued from Page 10)

There I fairly leaped into Mother's open arms and pent-up tears rained down my cheeks onto her dress front.

With all these vivid memories, I seemed natural that my valentine should express appreciation for home.

Next day, as we trudged to school in the softly falling snow, I confided in Laurie my expectation of honoring our Christian family and humble home: "... and, Laurie, this valentine must be simply beautiful—it's so special!"



## Have You Taken It To Jesus?

Mrs. E. L. Hennessy

Have you taken it to Jesus?

Have you left your burden there?

Does He tenderly support you?

Have you rolled on Him your care?

Oh, the sweet, unfailing refuge

Of the Everlasting Arms!

In their loving clasp enfolded

Nothing worries or alarms.

Have you taken it to Jesus—

Just the thing that's pressing now?

Are you trusting Him completely

With the when, and where, and  
how?

Oh, the joy of full surrender

Of our life, our plans, our ALL;

Proving, far above our asking,

That God answers when we call.

Have you taken it to Jesus?

'Tis the only place to go,

If you want your burden lifted,

And a solace for your woe.

Oh, the blessedness to nestle

Like a child upon His breast,

Finding ever, as He promised

Perfect comfort, peace, and rest!

## The Holy People

"And they shall call them, The holy people. The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." — Isa. 62:12.

A holy God inspired holy men to write a Holy Bible, to tell us that God commanded us to be holy; that He called us to be holy; that He has chosen us to be holy; that He chastens us to bring us to holiness; that Christ died to make us holy; that we are to have holiness perfected; that we are to be established in holiness; that we are to live holiness all the days of our life; and thus we become associated with holy prophets, and holy apostles, and holy brethren, and holy women also, if we are among the holy people, and walk in the holy way; and that will take us to a holy heaven, to mingle with holy angels, and live with a holy God. Brethren, I believe in holiness. The word *holy* and *holiness* occur more than six hundred times in the

Bible. How can a man be honest, and profess to believe in a holy Bible, and love and serve a holy god, and expect to go to a holy heaven, and yet be averse to the subject of holiness? There must be something wrong, either in the head or in the heart somehow. Amen!

— C. W. Ruth



# The Annual Indoor Camp Meeting of Penn View Bible Institute

February 22 - March 2



The Victory Trio

Make plans now to attend!  
Pray with us for a mighty outpouring of the Holy Spirit!

### Schedule of Services

Monday - Friday	10:30 A.M. - 7:30 P.M.
Saturday	7:30 P.M.
Sunday	10:30 A.M. - 2:30 P.M. - 7:30 P.M.